posed a certain Fate superior to It, and not only to all their other petty gods, but also to Jupiter him* self. To which purpose is that of the Greek poet Latiued by Cicero,* [u] Quod fore paratatti eat, id sumintimexnperat Jovem;" and thatofHerodotu*,*

T»fv TT67rjXi)j«lvi|v /tunjpav aSwarov ««mv cwro^vy&a* jcttl r<j»

6f<p- It is impossible for God himself to avoid the destined Fate:~and SowXoc 0*oc avciy/c^c/God himself is a servant of necessity.—-According to which conceit, Jupiter in Homer* laments his condition, in that the Fates having determined, that his beloved Sarpedon should be slain by the son of Men®tins, he was not able to withstand it. Though all these passages may not perhaps imply much more than what the Stoical hypothesis itself imported; for that did also in some sense make God himself a servant to the necessity of the matter* and to Ms own decrees, in that he could not have Made the smallest thing in th* Wdrfd otherwise than now it is, much less wts&blteto alter any thing: according to that of Senec*,* [a] Eadem necessitas et Deos alligat Irrevocabilis divina pariter atque humana cursus vehit. Hie ipse omnium conditor ac rector scripsit quidetn Fata* sed gequitar. Semper paret, semel juMiL[n] One and the same chain of necessity ties Cbd and men. The name irre?oc&ble and unalterable course carries on Divine and human things. The very maker and governor of all things, that writ the fates, follows them. He did but once com-

*** Do Divinat. lib. iL c. x. p. 3106, edit VerbuigiL**

[k] lib, L c. xci, p. 38. ^L 0Jnoaovli,

[c] Vide **Menandii ft Philemoriki roliquiasa Jo.** Ciefk»tdites,p. 307.

< Iliwl, *L* A*.

*** Do pjrofideiitia, c. v* |>. 105, edit. Jo.** Fred. Oroaovii